



THE LIBERATOR.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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THE LIBERATOR

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TERMS.

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SLAVERY.

[From the Cincinnati Daily Gazette.]

SLAVE CASE IN CINCINNATI.

The following details of a case recently tried before a justice of the peace, are laid before the public, to apprise them in what manner our laws are sometimes administered by those into whose hands they are committed; and that a just estimate may be put upon the conduct of those concerned in the case referred to.

On Tuesday morning last, the 25th instant, between 11 and 12 o'clock, I was called upon to appear before William Doty, Esq., a magistrate in Cincinnati, on behalf of a colored boy, known to many of our citizens by the name of 'Frank,' who had been apprehended under a warrant from said magistrate, charged with being the slave of a person living in Newport, Ky. When I arrived at the Office, having inquired into the nature of the case, and being impressed with a deep sense of its importance, I asked, as a matter of course, that the case should be laid over until the afternoon of the next day, which was objected to by the claimant of the boy in the most positive terms; and I was told by the magistrate at first, that the boy had sufficient time to prepare for his trial. Believing it impossible under the circumstances of the case, that an indulgence so reasonable, and in strict accordance with the spirit of our constitution and laws, should for a moment be denied—it being the first time that his counsel had come to a knowledge of the case—I did not suppose an effort necessary to obtain it. But perceiving from the aspect of the case, that I might be disappointed in this reasonable expectation, some exertion appeared to me necessary to obtain it, and a respite was granted until the early hour of 8 A. M. next morning: the boy being in the meantime confined in jail.

This short interval I employed in drafting a Bill in Chancery against the claimant, on behalf of the boy, for the purpose of obtaining an injunction to arrest the proceedings under the warrant, having become satisfied from previous indications, that such a step was necessary to a fair and impartial trial of the case. During the afternoon of the same day, I presented the Bill in Chancery to his Honor, Judge Este, who, after due consideration, promptly allowed an injunction staying all proceedings upon giving bond in \$500.

It being nearly night before this arrangement was effected, I met John E. Williams, who professed his services as one of the bail on the injunction bond, provided Wm. O'Hara, a respectable colored man, would join him. I saw O'Hara the same evening, obtained his assent to the proposition, and told him that Williams would call on him to effect that object. O'Hara informs me that he was placed under a misapprehension in relation to what was required of him. Relying upon the faith of Williams to comply with his promise, it being his own voluntary offer, I rested quite satisfied until the next morning, when, to my surprise, nothing had been done to perfect the bond.

Had I not been thrown off my guard in the above manner, sufficient bail could have been procured in time. The appointed hour had now arrived; the public offices being scarcely open, and finding the situation in which I was placed, I addressed myself to the indulgence and sound discretion of the magistrate, representing that an injunction had been allowed, and only awaited the signing of the bond to perfect the process; and endeavored to impress upon his mind the importance of the case, suggesting, also, that it was but an act of courtesy due to a superior tribunal, that he should at least suspend his action on the case, for a short time, until an opportunity was afforded to the unfortunate subject of the suit, to obtain bail. As no injury could arise to the claimant, the boy being in the custody of an officer, for I knew that several of our most worthy and wealthy citizens would have stepped forward to relieve the oppressed. But, in this attempt I was again foiled, by the unrelenting vociferations of the claimant, that the time had arrived, and demanded that the trial should proceed.

The boy having been confined in jail until the hour appointed for trial, and having no opportunity to exert himself to procure bail, it appeared to me that the space of an hour was not too long to ask, for that purpose. I should, had it been allowed me, hastened to the Clerk's office, and signed the bond myself. A respite until noon was asked—no! an hour or two was requested—no! a half an hour? you cannot have it—the trial must proceed, was the fiat of him, into whose hands were cast the destinies of the boy. Being altogether unprepared for trial, on account of the absence of material testimony, and it appearing that the witness upon whom the boy chiefly relied, was dead, with which fact I was not made acquainted until the moment of trial, the necessity of the case seemed to me imperiously to demand a continuance, and I took the usual steps to obtain one, but without effect—knowing that if time were given, other witnesses could be obtained, who were acquainted with the same facts. The trial, however, proceeded, if it can bear so decent an appellation—the claimant introducing proof of pedigree, &c., and mark it! proved positively the fact, that the boy was born in the city of Pittsburgh, and state of Pennsylvania, in the year 1808; twenty-eight years after the passage of the act of that state, for the abolition of slavery; the master of Frank's mother having taken her

into that state on his way to Kentucky—which act, I produced in evidence, together with the decision of the Supreme Court of Pennsylvania on that statute, which may be found in the 2d vol. of Sergeant and Rawle's Reports, page 305.

In the absence of any testimony in behalf of the boy, which the shortness of the time did not permit me to obtain, except such as could be picked up, during the progress of the case, I was compelled to rely upon the evidence of the claimant's own witnesses; which, with the law and decision above quoted, made, in my humble opinion, a perfectly clear case in favor of the boy.

The arguments having closed, an attorney from the opposite side of the river, appearing on behalf of the claimant, the judgment of the magistrate was immediately pronounced, without a moment's deliberation, in favor of the claimant. And in five minutes from that time, the unfortunate boy was beyond the jurisdiction of any court in this state.

Such are substantially the facts as they exist, and can be established by the testimony of several worthy and intelligent citizens, who have since expressed to me their disgust at the proceedings referred to.

A case, upon which the Supreme Court of this, or any other state, would not have undertaken, I am sure, to decide, without the most deliberate reflection, and one upon which there would have been at least a doubt in the mind of any jurist, who decided upon the spur of the moment, without any deliberation. Such assurance, such confidence in a man's own infallibility, upon a question which was to decide whether the individual was a slave or a free man, is enough to startle every one who gives the subject a moment's attention. The boy had lived in Cincinnati, and so it was proven, for the last seven or eight years, had crossed frequently into Kentucky, almost under the immediate eye of the claimant, yet no claim was set up until the present time, when the above proceedings occurred.

I have known him for the last seven years—and I presume it was this fact that induced him to send for me; he was married about three years ago in this city. Let it be understood, that I complain of no man for entertaining an honest difference of opinion contrary to my own. But it is to the manner in which a case of such importance, and under circumstances such as were connected with it, was pressed to trial, without, as I do solemnly asseverate, a fair opportunity to prepare for it.—In matters involving no more than the amount of \$5, it is usual for time to be given to prepare for a defence; but in a case involving the liberty of a human being, it seems that a few days, nay, even a few hours, is too long.

I forbear further comment. Let those who were concerned in the transaction, acquit themselves to God, and their own consciences, if they can.

E. WOODRUFF.

It is due to Mr. Doty to say, that he has since written an answer to this article, endeavoring to exculpate himself from all blame. Our own opinion is that he has entirely failed. We have no room now to notice his defence. We shall, it is likely, give further attention to this hereafter.—Eos. Phil.

[From the Friend of Man.]

LETTER OF RICHARD MORAN.

In refreshing contrast with the time-serving and worldly spirit exhibited in the letter from the Presbyterian minister in Tennessee, we present the following letter received by brother Dresser from a colored brother, formerly (we believe) a slave, who learned to write by marking with a coal, by fire light, on the hearth. Here is another specimen of the 'nuisances,' which, we are told, 'can not be elevated in this country!' Thanks be to God for his blessed Bible, which makes the poor colored man wiser than the giants of literature who despise him.

NOTE. We have copied this letter verbatim from the original manuscript, in the hands of brother Dresser. The hand writing is not only legible, but free, easy, and approaching to elegant. Very few of our professional men write letters in a more creditable style, as respects the penmanship, orthography, and punctuation. We wish the letter might be lithographed for general circulation.—Eos.

'NEAR LAWRENCEBURG, (Ind.) Sept. 5, 1835.

'My Dear Beloved Brother Dresser,—I had the privilege to-day of a few minutes perusal of the Cincinnati Gazette, in which I had a hasty glance at your account of the recent outrage committed against you in Nashville. I could not help involuntarily thanking God for the undying Christian fortitude with which you bore it. Truly, my brother, my heart was pained within me when I first heard it, but I trust and rather believe that God will bring good to his own holy cause out of that very transaction. I shall not be surprised if that wicked act is the means in the hand of God in converting some of those Presbyterian Elders! and others of that Committee that condemned and punished you, to sound Christianity. In this holy cause, 'immediate emancipation,' as in the apostolic age, in almost every lawless tumult and outrage, 'the devil will overshoot himself.' Those very acts, those very deeds, have been and will again be the means, in God's hands, of fastening arrows of conviction in some hearts, that perhaps otherwise might not be touched. I perceive the whole country is now up on this subject, and the public indications of sentiment, so far as I can see, are against God, and against his down-trodden sable sons, and their noble and suffering advocates. Be it so. But I know that they that are for us are more than they that are against us. True, many, like you, may lose blood; many may and perhaps will lose their lives; but all this will not stop the wheels of Abolition. Those wheels, I do believe, God has set in motion, and who can stop them? Who can successfully contend with the arm of the Eternal Jehovah? We know that such attempts are futile. I have long since known that our heaviest opposition is in the professed churches of the Lord Jesus Christ, commencing, almost as high as heaven itself, in the pulpit, grasping in its horrid arm an overwhelming majority of our doctors of divinity, other ministers, and laymen in abun-

dance. Oh, my brother! what a soul-sickening reflection is this! To see thousands upon thousands of deeply learned men, whose bread and expanded intellects can take in the universe almost at a single grasp, descending to advocate, and many of them practicing the rankiest doctrines of hell—making void the laws of God, whose advocates they profess to be, (As ye would that men should do unto you, do ye even so to them)—buying and selling, holding as a chattel the immortal image of God, the price of the blood of the Lord Jesus Christ.—Sir, sir, the reflection that these men will be turned into hell unless they repent, sickens the heart, and leaves them in the hands of God. Well, well, but perilous times are come. The spirit and practice of mobocracy is abroad in the length and breadth of this land; and what makes it truly 'perilous' is the fact that men who are clothed with all the learned degrees, and who profess to be eyes to the blind, &c. &c., have been and still are the instigators of these mobs. The rabble will do at their bidding. Doubtless the proud doctors, lawyers and Pharisees did not condescend to abuse the person of the Lord Jesus with their own hands. It was sufficient for them that he was put to death through their influence.

One grand desideratum is now attained. Abolition has now forced itself on the public mind. It has got into all the ramifications of society. It is true that it is not a welcome guest. But no matter for that. Its business is with the conscience, and where conscience is not dead, its testimony will be heard. I would that God would give us all more faith, more grace, more humble dependence on him. Oh, my brother! let us all do that which is right, and God will sustain us.—I would that we were all like the apostolic Christians, thank God that we should be worthy to suffer shame for his name. A few, or perhaps many of us may be killed, but our cause, Abolition, can not. It is in the heart of God. If we are faithful, we have nothing, nothing to fear.

If leisure and inclination permit, I hope soon to hear from you. The beloved brothers Wattles, Robinson, Weed and Hopkins must know that I love them. May the grace of God be with us all. I hope in a few weeks, if health and circumstances permit, to see you in Cincinnati.

RICHARD MORAN.
To AMOS DRESSER,
Cincinnati, Ohio.

VERMONT LEGISLATURE.

SENATE, Nov. 16. Slavery.—Mr. Briggs from the committee on the judiciary, reported the resolution, upon this subject, referred to them in the afternoon, with proposed amendments, which were concurred in, excluding the report, and the first resolution adopted, as follows:

Resolved, By the General Assembly of the State of Vermont, that neither Congress nor the State Governments have any constitutional right to abridge the free expression of opinions or the transmission of them through the medium of the public mails.

Mr. Waterman demanded the yeas and nays on the second resolution, and it was adopted as follows:

Resolved, That Congress do possess the power to abolish Slavery in the District of Columbia.

The third resolution passed without debate as follows:

Resolved, That his Excellency the Governor be requested to transmit a copy of the foregoing resolutions to the executives of each of the States, and to each of our Senators and Representatives in Congress.

'Abolition stock in the Legislature has risen about one hundred per cent. since the last session. The communications from several of the slaveholding states, alluded to in the Governor's message, were referred to a select committee, who held several meetings—two of them in one of the churches, in order to accommodate the large number who attended upon their sittings. The papers from the Southern authorities were quite liberally spiced with Southern bravado and menace, and generally began with a denial of the right of the North to 'interfere,' even by way of arguments with the subject of slavery, and wound up by ridiculously demanding the 'interference' of the North by putting down abolition societies by law, and all that sort of thing. These philosophical nabobs of the South seem to think it very wicked to put down oppression and robbery by the force of truth—but it is peculiarly appropriate to give freedom to put up slavery! The committee reported three resolutions—the first, denying the authority of the state or national governments to restrain the freedom of speech or of the press; the second, asserting the fact, that Congress possess constitutional authority to abolish slavery in the District of Columbia; and the third, requesting the Governor to forward copies to the several States, &c. The resolutions passed both branches of the Legislature by almost unanimous votes. This tells well for Vermont. Our 'brethren of the South' must wait awhile before Vermonters will be prepared to adopt the Kendall vag-law system.—State Journal.

REMARKS OF MR. BOURNE.

We regretted that our Reporter was unable to catch the rapid and racy remarks of Rev. George Bourne of New York, at the late anniversary of the State Society. Some one has reported the following brief sketch for the Dover (N. H.) Morning Star, from which we copy it.

Mr. Bourne, of New-York city, seconded the resolution and remarked, It is 22 years since I approved of the sentiments contained in this report; yet time has been in this period when men would not dare to say amen to these sentiments. But the spell is broken and the time is at hand when the Presbyterian Assembly will erase from their records their decisions on this subject, which have disgraced them—when people will blush that they thought that a man stealer could be a Christian. What a Christian stealer men's flesh and blood and bones and sinews, and daily with the whip compel unrequited labor and toil! Slavery allows a slave to be whipped daily as you could not endure to see a dog, a cat, or even a post whipped. And can they be followers of Jesus Christ who support such a system? You will labor to disadvantage until you speak out the

truth on this subject. What! shall a man steal the bodies and souls of men six days in the seven, and on the seventh appear in the sanctuary and pretend that he is authorized to preach the everlasting gospel of God! Such is the system of slavery, that abominations are inseparably connected with it, too bad to disclose in an assembly like this: the delicate ear could not endure to hear them.

THE SLAVES LIBERATED AT NASSAU.

A London correspondent of the Washington Globe, who is said by the editor to be so well informed as almost to prophecy, makes the following announcement, from which it would appear that our government is about to test the power of slavery in reversing the established laws of nations. The writer says:

You are aware of the seizure some time ago, by the British authorities at Nassau, New Providence, of some slaves, the property of our citizens, bound from Charleston and Alexandria to New Orleans; the vessels, three in all, that contained them, having been driven by stress of weather into Nassau, or wrecked off that coast, the slaves were not merely seized, but condemned, on the ground of slavery being contrary to the British Act of Parliament of 1834, for emancipating their West India slaves—thus making American property, thrown by the disasters of the sea within British grasp, liable to forfeiture under her own municipal laws. This, in a word, is the case. Our minister, Mr. Stevenson, speaks of it occasionally among some of his countrymen, and I infer has the president's instructions to seek reparation for so extraordinary an abuse of law and justice among nations. If Mr. S. lays open to Lord Palmerston the manifest infringements of both upon the broad principles which he applies to the case in appropriate conversation among his countrymen, Virginia will be proud of her son, and his whole country of so able an expounder of her rights. He is thoroughly master of the subject, on all its highest grounds of arguments and facts. I am unwilling to believe that this government will withhold full satisfaction in a case where its subordinate provincial officers at a distance have been so clearly in the wrong, and anticipate for the President a new and peaceful triumph in his superintendence of this as other questions belonging to our foreign relations—thus continuing to earn diplomatic, as he earned military laurels.

We shall wait with anxiety for Mr. Stevenson's letter, and Lord Palmerston's answer.

'PUTTING ON THE SCREWS.'

We learn by the Philadelphia Chronicle that ordinances of great severity against free negroes and mulattoes have just been promulgated by the corporation of Washington. All free colored persons are obliged to have their title to freedom recorded and to give bonds, renewable yearly, with five good and sufficient freehold securities, in the penal sum of \$1,000, for their good and orderly conduct, under a penalty of \$20, and an instant departure from the city, on the order of the Mayor, or imprisonment for six months on refusal. By the third section the Mayor is prohibited from granting licenses to any person whatsoever for colored persons, except to drive carts, drays, hackney coaches, or wagons. The fourth section prohibits colored persons from selling all kinds of spirituous or fermented liquors, either on their own or on another's behalf, or from keeping 'any tavern, ordinary, shop, porter cellar, refectory, or eating house of any kind, for profit or gain.' The fifth prohibits private meetings of any kind, and meetings for religious worship, after ten o'clock at night. Colored persons staying after this hour at any such meeting shall be liable for every offence to a fine of five dollars—and police constables who shall neglect or refuse to disperse the same, render themselves liable to a fine of fifty dollars, and become incapacitated from holding office under the corporation for one year.

Kidnapping in New Hampshire. One Noah Rollins of Sanborn, N. H. has been held to bail in the sum of \$500, on a charge of selling a black boy ten years old, for \$50, to a person named Bennett, of Alabama. The boy had been placed with Rollins by the overseers of the poor, and the villain of that wretch was discovered time enough to rescue the intended victim. Bennett saved himself by making off. All that we have to condemn in the proceedings that have taken place in this case, is the pitiful smallness of the bail. It was mere mockery to suffer such an offender to go at large upon a bail of \$500.

SCOTLAND.

[From the Glasgow Chronicle.]

MR. THOMPSON AT PAISLEY.

One of the most interesting occurrences which has taken place in town, for some time past, was the appearance of Mr. Geo. Thompson, the devoted champion of slave emancipation, in St. George's Church, on Friday night, with our chief magistrate in the chair, supported by the ministers of the gospel in the town, of every denomination. Notice of Mr. Thompson's being able to spare time for the delivery of an address in Paisley, was received early in the week; and as this was known, we are happy to state that preparations were instantly made for Mr. Thompson's reception, in which preparations Mr. McNaughtan, and the other ministers of the establishment, who have come to town since the question of slave emancipation was formerly publicly advocated, most heartily joined the committee and their dissenting brethren. Dr. Burn and Mr. Brewster have long been amongst the most zealous supporters we have, of the cause of the oppressed Negro, and though the former was out of town for a few days past, both were alike ready to unite in striking off the fetters from the injured slave, who is neither permitted to act nor think for himself, nor even to inform himself of his degraded position.

While it is highly gratifying to see all differences on other topics thus buried for a season, it

is equally satisfactory to see the unrivalled advocate of injured humanity, pursuing a course so effectual in securing his object, as is the case with Mr. Thompson, in his public addresses on this side of the Atlantic. At the time of his arrival in his native country, and his escape from assassination on the shores of America, we expressed our conviction that the unanswerable reasoning he could adduce, and the tales of misery he could unfold, would tell as well on the minds of the humane every where, and be as effectual in rousing a feeling of sympathy for the injured slave, when delivered in Great Britain, as if delivered in the American States. In this, our anticipations have been exceeded. Mr. Thompson's proceedings throughout this country, are as generally read and talked over in the States of America, as if they took place in New England, or the State of New York. Every paper that arrives from those shores proves this, and to use his own language, 'the statements he makes here, grate the heart and ear of the dealer in human flesh, as keenly as if told to his face.'

Friday night, Mr. George Thompson delivered an address, on the subject of American slavery, in St. George's Church, being his first appearance here since he visited America. There were upwards of two thousand persons present in the church, which was filled at an early hour, and in addition, the audience was one of the most respectable we have ever seen assembled in Paisley on any similar occasion.

On the motion of the Rev. P. Brewster, Provost Hardie was called to the chair, and introduced Mr. Thompson to the meeting in a neat and appropriate speech.

After alluding to the gratifying circumstance of their having the chief magistrate of the town presiding over them, and expressing his wish that they might long live under Magistrates who would come forward on similar occasions, Mr. Thompson proceeded to the object of his address, the state of the slave question in America at present. He defended the right of the people in this or any other country to interfere for the welfare of their fellow men, just on the same principle as they claimed the right of sending out missionaries to China, to teach the millions of that nation the inappropriateness of bowing down to stocks and stones as idols of worship. He and others who interfered in such matters were accused as the raisers of mobs; but so was St. Stephen, Paul had likewise been the raiser of great mobs, particularly at Ephesus, and so were all Reformers, the raisers of mobs; but it was not they who were to blame, but those who taught in the pulpit, in the senate, and through the press, principles which depraved the people, and excited them to mobs, when the truth was told them. Mr. Thompson then at great length went into the details of the present state of slavery, and the slave trade in America, as has already been fully detailed in our reports of his Glasgow lectures, and concluded an appeal, which was frequently and loudly applauded, by a lengthened statement of the present policy of the Texans, and those belonging to the United States of America, who wish Texas incorporated with the American Union. Mr. Thompson, as we have formerly noticed, made it clear that the projected union of Texas and the States, under the pretence of forwarding liberty, was nothing but a deep laid scheme for the perpetuating of slavery throughout both Texas and the Union. A person the worse of liquor interrupted Mr. T. repeatedly during his details, till at last turned out. Once when interrupted by this individual bawling out that there were more slaves in Britain than anywhere else, Mr. T. said that he was no friend to the apprenticeship system—he hated slavery under whatever name or state it existed. But there was one slave whom he pitied above all others, namely, he who, like his friend in the gallery, voluntarily put an enemy into his mouth to steal away his brains; a sentiment that was received with rapturous and repeated applause.

After the conclusion of Mr. Thompson's address, the Rev. J. McNaughtan, in a neat and appropriate speech, moved the formation of an Auxiliary Society to that of Glasgow, for Universal Emancipation—which motion having been seconded by the Rev. Jas. Banks, was unanimously agreed to.

The Rev. W. Smart next read a list of names which he moved as an interim committee till a public meeting of the Society should be obtained, which list contained the names of nearly all the ministers in town, the whole of the magistrates, and a number of other influential gentlemen. The Rev. Mr. Cambell, of the Gaelic Chapel, seconded the motion, which was unanimously agreed to.

The Rev. P. Brewster then moved the thanks of the audience to Mr. Thompson, which was responded to by acclamation.

Mr. Thompson, in making his acknowledgments, pointed out the most effectual means of showing their estimation of his labors, by lending their own influence and means to promote the cause to which he was devoted; and recommended to their attention a valuable periodical, price 4d., entitled 'Slavery in America,' the fourth number of which he held in his hand, and which would be found to detail the latest intelligence regarding the progress of the emancipation cause, both at home and abroad. He then moved the thanks of the meeting to Provost Hardie for his conduct in the chair.

Provost Hardie, in returning thanks for the honor conferred on him, took occasion to notice the handsome manner in which Dr. Burns had granted the use of the church, and Mr. McNaughtan had tendered that of the High Church Bell, an allusion which convulsed all present with loud and renewed laughter, and for some minutes diverted the attention of the audience from all they had heard from the lecturer, notwithstanding the Provost's sincere apology that he did not mean anything offensive to Mr. McNaughtan.

Mr. Thompson spent the night under the hospitable roof of Provost Hardie. But we learn that his engagements in England, prevent the possibility of his accepting the compliment of a soiree in this town at the present time, as was intended. We understand, however, that such a soiree will in all probability be given in about a month hence, when he returns from the South.

COMMUNICATIONS.

FOREIGN CORRESPONDENCE.

The following letter, with the valuable documents accompanying it, is received with gratitude. We shall be happy to reciprocate the favor.—*Ed. Lit.*

NEWCASTLE-UPON-TYNE, Sept. 21, 1836.

DEAR SIR—I avail myself of an opportunity of sending you a few copies of the 'Declaration' of our Anti-Slavery Society, by a vessel about to sail from this port for Boston. I also enclose, in the parcel, six copies (2d ed.) of the recent discussion at Glasgow, between our friend, Mr. Thompson, and Rev. R. J. Breckinridge, and also a few copies of the report of the proceedings of a meeting at Glasgow on the 1st ult. You will, of course, be already in the possession of these documents, in the Glasgow Chronicle—but accept of these as a token of our regard for you as the staunch advocate of one of the greatest and holiest causes on earth. Doubtless, you will, ere this, have received an account of the interesting and noble proceedings at Bradford, in Yorkshire, on the 6th inst., in behalf of your cause, and your country, and the religion of the Redeemer of all mankind—black as well as white. May the spirit breathed at that meeting extend more generally through the length and breadth of our land! I trust, however, it does, in a considerable degree. Our friend and countryman, Mr. Thompson, has contributed in no small measure to increase in us an ardent and inextinguishable desire of unshackling the soul and body of every slave in the world—ay, and of the soul of every slaveholder too—beginning at America. We love America and Americans—however they of the south may deem us their enemies. We would tear the veil from their eyes, and show them their true interest. We would teach your Senators wisdom, and remind them of the fundamental principle of your constitution. We would call upon the administrators of your laws to enforce your boasted laws of freedom. We would call on every American to consider, that the honor of his country is at stake in this 'holy war'; and to remember that the eyes of the whole world are upon you, expecting of you to wipe from your flag of liberty the foul blot of slavery. We would hold up the hands of yourself, and the rest of the noble and patriotic band of American Christians, whose praise is in all the churches and Christian hearts, throughout every land—bond and free. But I must stop. I will not affect to communicate news to you. You learn from the best sources what is passing here, and the feelings of every Christian on this side of the Atlantic, on the subject of slavery. We must not be upbraided with not having finished our work of emancipation at home. We acknowledge it with a sigh—but it was not the fault of the people.

Our friend Thompson was with me a fortnight ago. He is justly received with raptures wherever he goes. We expect him soon to spend a week or two in this town and neighborhood. He attracts immense assemblies of the best of the people of all classes. I have a few (about 10 or 12) odd numbers of the Liberator, from May to Nov. 1835, which I and many others have read several times over, with much interest and delight; and if you could favor me with as many more, (any odd numbers,) and with one of recent date, I shall highly prize them. Nothing can be better calculated to promote the good cause than this excellent periodical. I am sorry that our town is not so important as to afford or produce such a paper.

I remain, my dear Sir, with much esteem and respect, Yours faithfully, MATTHEW FOSTER.

P. S. May the glory of God be our end and aim in this work. In all our ways, let us acknowledge Him.

WM. LLOYD GARRISON, Boston.

FUGITIVE SLAVES.

(CONTINUED.)

It is said by the court (as I noticed in my last communication) that it is perfectly competent for one State to stipulate by a treaty with another to deliver up the fugitive slaves of the latter, who may come into their dominions. It seems to me that this doctrine is not sound, and would not be maintained, if there was not some lurking notion in the mind of the court, that although slavery is held by them to be 'contrary to natural right and the plain principles of justice' in Massachusetts, yet it is not so in the slaveholding States themselves; that what is essentially wrong in some places is essentially right in others. If slavery is contrary to 'natural right and the plain principles of justice' in South Carolina as well as here, a slave would have a perfect right to make his escape from that State into Massachusetts, and we should have no right to send him back again to a State where he would be reduced again to the condition of a slave, and be deprived of all his rights. It is true the court say that 'such stipulation would be highly important and necessary, to secure peace and harmony between adjoining nations, and to prevent collisions and border wars. It would be no encroachment on the rights of the fugitive, for no stranger has a just claim to the protection of a foreign State against its will, especially where such a claim to protection would be likely to involve the State in war; and each independent State has a right to determine by its own laws and treaties who may come to reside and seek shelter within its limits.' There are two distinct prohibitions involved in this language of the court here quoted, and it is necessary to examine them separately. One is, that a stipulation in a treaty to deliver up fugitive slaves, might be necessary to prevent wars; and the other is, that every State has a right to determine what class of persons it will permit to come and take up their residence within them.

As to the first, the necessity of such a stipulation to prevent wars. If each State has a right to determine its own institutions and laws, and what class of persons shall be permitted to come into its dominions, and be admitted to the rights of freemen and citizens, it is obvious that its determination to receive a certain class and admit them to these privileges, as for instance those who have been accounted slaves in another State, cannot be any invasion of the rights of this latter State, or be a just cause of complaint or war on its part. For one State, as Massachusetts, has the same right to determine that a particular class of men as the colored men, shall be freemen in Massachusetts, as South Carolina has to determine that they shall be slaves in South Carolina. And the former State has also the same right to decide that it will allow these colored men to come and reside among them with the privileges of citizens, as the latter State has to determine that these colored men while within its boundaries shall be considered slaves, and treated as such. I am now speaking of the political rights of the States, and not of their moral rights, for according to the latter, I do not believe that the institution of slavery can be sustained in any State whatever. If these remarks, then, be sound, it is evident there is no danger of war in the case stated, for there would be no encroachment of one State upon the rights of another.

The second proposition advanced by the court is, that a State has a right to determine what class of persons it will permit to come and take up their residence within them, and have as a consequence the right to exclude fugitive slaves. Now this, as a general proposition, I should deny. There may be cases where a State may refuse to allow a certain description of people to come into its dominions and reside among them, when there are reasons affecting its own safety or welfare for doing it. It may refuse to allow paupers to come into it from another State when they will become chargeable in it. Or it may refuse to allow a class of persons who are known to be inimical to its government and laws, and who might endeavor to subvert or interfere with its government and laws. But in my apprehension, it never has a right to exclude a class of men merely on account of their being persecuted in their country, and subjected to unjust disabilities of any kind, whether political, religious or personal. Mankind have a right to take up their abode in whatever part of the world they please, so long as they will conduct as good citizens, and be obedient to the government and laws. And if they are subjected to unjust disabilities and privations in one country, the greater is the reason why they should remove to another, where they shall be relieved from them. And the greater is their claim, on the score of humanity and sympathy, that they should be received into the latter State, and be admitted to the privileges of its citizens.

Suppose a class of men, as the dissenters in England or the Roman Catholics in Ireland, who are subjected to certain civil disabilities, should be desirous of removing to the U. States, where these disabilities would cease, and where they could be admitted to all the rights of citizens, and the government of England should be desirous of preventing them from coming here, would this government have a right to insist that the U. States should not receive them, or would our government be justified in making a treaty with England to exclude them? Or suppose some portion of the operatives in England being reduced to such a low state of wages, that they could not obtain a comfortable support for themselves, should be desirous of coming to the U. States, where they can obtain better wages and a better living, would our government be justified in excluding them by a treaty or by laws to this effect? Or suppose the Poles or Greeks, or any other people suffering from despotism and oppression, should wish to enjoy their freedom and the rights of man in the U. States, would our government be justified in excluding them? I apprehend not. So far from there being any obligation resting upon us to stipulate in the cases enumerated, with other governments, to exclude these different classes of people, it would, I conceive, be our duty to admit them. Their very condition and sufferings would constitute a claim on their part to our kindness and sympathy, and make the obligation to receive them on the score of humanity and philanthropy, imperative and decisive.

Now apply these principles to the fugitive slaves. The very fact that they are slaves fleeing from wrong and oppression, instead of being the reason why we should exclude them from our State, is the very reason why we should receive them;—and instead of being the reason why we should stipulate by treaty or constitutional provisions with the slaveholding States to intercept them from our territory, is the very reason why we should refuse to take such an obligation upon us. People who enjoy all the rights and privileges of citizens in the States where they are living need not resort to another State for this purpose, but those who are deprived of all these rights and every other, are justified in seeking them in a State where they can obtain them.

W. S. A.

TEMPERANCE MEETING.

The State Temperance Society of Colored People, met in the city of New Haven, Nov. 9th, 1836, in pursuance to notice which had been published in several journals. The Society was called to order at 4 o'clock, P. M. The President, Rev. Jehiel C. Beman, in the chair. Prayer by the President: after which, a committee of three was appointed to prepare and report the order of exercises for the evening meeting. Adjourned till 7 o'clock.

At 7 o'clock, the Society was called to order: the Vice President, Mr. Henry Foster, took the chair.—The Committee then reported the resolutions, which were supported and adopted as follows:

Resolved, That we view the formation of a State Total Abstinence Society among us, as the precursor of better days in our moral and religious elevation.

Resolved, That we owe it to our friends, who plead our cause, and to our brethren in bonds as feeling bound with them, to use our influence to do away the use of intoxicating liquors from among us, as a common beverage.

Resolved, That it is the duty of all Christians to use their influence to promote the cause of temperance.

Resolved, That it is the duty of all Parents to instruct their children, by precept and example, in the principles of total abstinence, and to discontinue those shops kept by colored men where intoxicating liquors are sold.

Resolved, That in view of the degradation and misery to which the female sex have been subjected, in consequence of the use of intoxicating liquors, they are imperiously called upon to exert their influence to banish them from their social circles.

The above resolutions were supported by nine different gentlemen, from Hartford, Middletown, and New Haven, and unanimously adopted.

The sense of the meeting was then taken upon the principle of total abstinence from all intoxicating liquors, and decided by a large majority, that it is the only safe and consistent ground, which can be occupied by the friends of temperance.

The meeting then adjourned to meet at 9 o'clock, Nov. 10th.

The Society met as per adjournment, the Vice President in the Chair. Prayer by Rev. Mr. Pennington. The delegates then reported the progress of the total abstinence principles among the colored people of this State, which showed that much had been done to cheer the hearts, and encourage the friends of temperance to persevere, humbly relying upon the great Giver of all good, for aid to accomplish the work of reformation.

Voted, That a committee of three be appointed to prepare a constitution, and obtain subscribers to a Society, in the city of New Haven, to be auxiliary to the State Temperance Society of Colored People.

Voted, That the annual meeting of this Society be held in the city of Norwich, Ct., on the 11th day of May, 1837.

Voted, That our thanks are due to our friends in this city, for the kind reception which we have received, and for the use of their church.

Voted, That the doings of this Society be published.

The Society then adjourned.

HENRY FOSTER, V. Pres't.
A. G. BEMAN, Sec'y.
New Haven, Nov. 10th, 1836.

BOSTON.

SATURDAY, DECEMBER 3, 1836.

The editor has just returned from his highly interesting visit to New-York, but the early hour at which our paper goes to press this week, (on account of Thanksgiving,) precludes several articles intended for the present number. He is deeply indebted to his esteemed friend LEWIS TAPPAN and family, for their kindness and hospitality, as well as to many other beloved friends and coadjutors, in the commercial emporium.

ANTI-SLAVERY AGENTS.

It having been announced in one of two of the newspapers friendly to the abolition cause, that a special meeting of the anti-slavery agents, who have been recently appointed to enlighten the public mind and proclaim liberty to the captive, is in session at New-York, it may be gratifying to our friends for us to add, that it has been our happiness to attend that meeting; that, for the space of a fortnight, its proceedings have been full of intense and absorbing interest; that about thirty agents (many others being unable to attend) have been present, and also several valuable corresponding members, among whom we may mention Theodore D. Weld, Charles Stuart, Beriah Green, Simeon S. Jocelyn, Amos A. Phelps, Henry B. Stanton, Arthur and Lewis Tappan, &c. &c.; that, with regard to the fundamental principles and measures of the anti-slavery cause, there has been entire unanimity of sentiment, all seeing eye to eye, all cherishing the same feelings and sentiments; that the great question of American slavery has been thoroughly examined and discussed, from its centre to its circumference; that the most popular, and indeed all imaginable objections to the course pursued by the abolitionists, and to the duty of immediate emancipation without expatriation, have been met and refuted; and that many great truths have been elicited, much information dispensed, much talent displayed, and a flood of light thrown upon many obscure or doubtful points. Probably a more important convention has not been held since the commencement of our holy enterprise. Its results are yet to be made manifest—gloriously so, we trust & believe. It gives us pleasure to state, that ANGELINA E. GRIMKE and her sister were invited to be present, and most punctual were they in their attendance at all the meetings. Frequently were they appealed to, by way of inquiry or confirmation, as the horrors of slavery were held up to view; and most readily did they endorse all the principles and statements that were set forth by the various speakers. We do not feel at liberty to go into any further details, at present. It is neither necessary nor desirable to sound a trumpet before the agents, ostentatiously and triumphantly: let their works praise them. We believe that they will soon effect a great and salutary change in public sentiment; and that the spirit of the Lord is with them.

For specimens of genuine southern piety, see Refuge of Oppression in the preceding page. Is it necessary for us to comment upon such impious transactions?

[From the Herald of Freedom.]

A MOB IN NEWPORT, N. H.

A large number of the respectable citizens of Newport thought it advisable to improve an opportunity that offered on Wednesday evening the 9th instant, to hear a lecture and discussion on the subject of slavery. A meeting was accordingly appointed in the Baptist meeting house, and information very generally circulated. A respectable audience assembled, and after the usual devotional exercises, the lecturer proceeded some ten minutes, when the blowing of a horn and a thrashing and thumping with clubs and stones commenced on the outside of the house. The lecturer proceeded several minutes regardless of the noise, though it was with difficulty he could be heard. The rabble seeing they did not effect their object in this way, began to break in the windows. Several large stones were thrown in; one struck Mrs. Edes, the wife of Esquire Edes, upon the back; another came with such violence that it drove a hole through the pulpit, a fragment of which, struck the lecturer upon the leg. And what is not a little remarkable, one of the mobocrats opened the door of the room where we were assembled, and emitted from himself an essence* which smelt precisely like the musk of a little white-tailed animal that infests our barns and out-houses, which was so strong that its odour completely forced us out of the house. Verily, these mobocrats are exceedingly ill-flavored.

Indeed the whole proceeding of this gang of Newport village, was as great an outrage against all law and decency as any that has occurred in New Hampshire. Among the principal actors in this scandalous riot were one who considers himself a gentleman, a stage driver, and one or two others who gun and gamble on the Sabbath. And there is good reason for believing, that some more would be respectable individuals aided and abetted. The landlord of the Eagle Hotel, on a former occasion, was heard to say he would provide a mob with rotten eggs to effect their villainous purposes, and even a professor of religion was known to make himself merry with some of the proceedings of the rioters, and thus prepare the way for another similar outrage.

A respectable physician in the place, told the writer of this, that since he had resided in the village, twenty-five years or more, he had not witnessed such disgraceful conduct from any of its inhabitants.

And now it remains to be seen whether the moral and virtuous portion of that community will sustain law and order by bringing the actors of this riot to justice, or by letting it pass without any efficient action, become themselves identified with the disturbers of the public peace, and show that a selfish expediency has more influence over them than law and correct principles and the love of order.

In closing, I would remark, that there is nevertheless, good ground in Newport for an Anti-Slavery lecturer to cultivate.

* In another communication, detailing this Newport affair, the writer says, that the matter here said to be emitted by one of the mobocrats from himself, was skunk's essence. If so, the inference is sufficiently obvious, that the skunks are anti-abolitionists, or, that the opposers of abolition are skunks, and constitute at least a part of the animals which occasionally annoy our anti-slavery meetings.

Those are men-stealers, who abduct, keep, sell, or buy, slaves or freemen. To steal a man, is the highest kind of theft.—GROTTES.

[From the Louisiana Advertiser, Nov. 10th.]

IMPORTANT FROM MEXICO.

We learn from a gentleman, passenger in the schr. Lady Hope, Capt. Williams, from Tampico, arrived yesterday, that three expresses, in succession, had entered that place the day previous to the sailing of the schr. Our informant (who states that his information was obtained from the town major) says the first express brought intelligence of a Texian army (conjectured to amount to near 3000 men) being within fifty leagues of Matamoras; the second confirmed the statement of the first as to the supposed number, but stated them to be within half the distance first represented, and on a rapid march; the news brought by the third was not permitted to transpire; and, consequently, was believed to be the most important;—the hasty assembling of all the troops in garrison, by the commandant (Gen. Pedros) furnishing good grounds for it. As many persons as could be induced to volunteer, or compelled to serve, joined them, and an expeditionary march was made for Matamoras, where other troops were expected already to have arrived from different sections of the interior, (according to the despatches furnished by the second express.) Gen. Urrea had also proceeded to the City of Mexico, in breathless haste, to receive, it was surmised, instructions from the Government, at a moment of such vital emergency. The Texian advancing army was supposed to be commanded by Gen. Rusk, and no doubt has entered Matamoras before this. The next arrival will be earnestly looked for.

From the Mexico Diario del Gobierno.

The campaign that is about to open against the rebels within Texas, excites universal interest; there may be differences of opinion on some points of minor importance, but on this great topic there is but one opinion from one end of the United Mexican States to the other. Owing to unpropitious circumstances, the different productive branches of the republic are unfortunately in a state of decline and paralysis; but we have more than the assurance, we have the cheering evidence that this deficiency will be more than made good by the zeal, liberality and patriotism of the nation. Not a day passes, but we receive notice of fresh votes of states and cities, and free will offerings of individuals from every part of the states, towards the prosecution of the campaign against Texas. Within the last fifteen days we have received accounts of supplies voted by the following places. (Then follows a list of cities, towns, and seaports, amounting to about 50 in number, in which we find the names of Vera Cruz, Tuxpan, St. Luis, Potosi, Campechi, &c.)

With respect to individuals of both sexes, our limits will not allow us to particularize the names of those, who have contributed according to their means to this great national object, to this patriotic attempt to wash away a stain that has been sought to be inflicted on their national honor.—Independently of money, large contributions have been made of stores and clothing for the troops, and volunteers in this sacred cause. A portion of these has been transmitted to the division of the vanguard which is now at Matamoras. That well deserving General, Don Nicholas Bravo, has arrived among us within those few days, and is to proceed to take the command of the grand army and direct its energies upon the Texas. Under the cheering auspices of his name and military skill, there is nothing to be apprehended for the result.

With respect to our naval forces, not less zeal has been manifested to augment its number. In the meanwhile, the brig of war Vencedor del Alamo, the brigantine General Urrea and the schooner General Bravo, are cruising off our ports, and will have no difficulty in counteracting the effects of those who have the presumption to imagine that they shall be able to block up the port of Matamoras.

As for the rest, the republic enjoys the most perfect tranquillity. The only unimportant interruption has been caused by some hordes of Indians in the state of Chichua, and a meeting of some 30 ill-disposed persons in the territory of Flaxcala, who were, however, dispersed without loss of time by the patriotic Col. Jimenez. Our people are too well persuaded of the advantages of peace and union, to become the dupes of any designing demagogues, whose greatest exploits are to insult the chief of the nation by libels issued from obscure and contemptible presses.

From the state of Yucatan, we have the following: 'Among the vessels fitted out by the rebel colonists of Texas, whose grand object is plunder, a corsair, the Terrible, has been attempting to commit depredations off our shores. She was, however, chased off; and this occasion leads us to speak of the very meritorious zeal and disinterestedness of Don Salvador Preciat, who fitted out at his own expense the brigantine Privilegio, to pursue this piratical vessel and protect those seas.'

Mexico, Oct. 15.—The 1st division of the army destined for Texas has left the capital, with some sappers and miners, and a company of pioneers, the artillery in front. Their baggage, &c. was to follow in a day or two. The 2nd division will march next week.

There is some confusion here; and we expect some strange work soon.

Tampico, Oct. 18.—There are several privateers cruising off our bar, who are a great annoyance to our trade; but we expect soon to be relieved from these annoyances.

A conducta arrived here the other day from the interior with \$300,000 in specie, most of which is for the packet of the 24th.

KIDNAPPING.

A writ of habeas corpus was issued on Wednesday to compel a Frenchman named Revealed to produce Jane Green, a mulatto girl, about 11 years old, whom he is charged with unlawfully detaining for the purpose of taking to some slave state. The little girl has been living in his family for some time, and it is suspected—but whether correctly or not remains to be proved—that he intended bringing her with him to New Orleans. Before the writ could be served on him, he left the city, and has gone, no one knows where, and taken the little girl along with him.—N. Y. paper.

DIED.—With the Lung Fever, on Wednesday night, Nov. 23d, Geo. Harris, son of John B. Cutler, aged 17 months, of this city.

THE 'NEGRO FEW.'

It is intended, as soon as practicable, to publish a work with the above title, designed to show that the practice of making invidious distinctions in the House of God, is inconsistent with the Nature and Principles of the Gospel of Christ; injurious to the feelings, interests, and souls of those who are affected by it; a reflection upon the Character of Christianity, and calculated to promote infidelity; with answers to the common objections against breaking down these distinctions. The Author, wishing to illustrate the subject with facts, would request his colored brethren to communicate such facts respecting their treatment in this respect, as they may have in their possession.

Address ISAAC KNAPP, at the Anti-Slavery Office, 46 Washington-street. All communications should be accompanied with responsible names, who can testify to every particular as stated. Boston, Nov. 29, 1836.

was formed, a large majority, if not all of the churches and presbyteries, out of which it was formed, were in slaveholding States. The attempt to make slaveholding a bar to communion or to fair ministerial standing now, is changing the constitution of our church, and the original terms of communion. This we cannot permit. Therefore, the Synod solemnly affirm that the General Assembly of the Presbyterian church have no right to declare that relation sinful, which Christ and his Apostles teach to be consistent with the most unquestionable piety,—and that any act of the General Assembly which would impeach the Christian character of any man, because he is a slaveholder, would be a palpable violation of the just principles on which the union of our church was founded—as well as a daring usurpation of authority granted by the Lord Jesus. Let the sentiments just expressed should be misunderstood, Synod would add that the likelihood of the necessity of any geographical division through the operation of this fanaticism is not so great as it was some time ago. Yet, on this subject, be the danger small or great, a vigilance corresponding to the exigencies of the times is our manifest duty.

A true extract from the Minutes of Synod.

WM. S. PLUMER, S. C.

TRIBUTE OF RESPECT.

The attention of our readers is called to the resolutions of the Young Men's Colonization Society of Pennsylvania, in regard to the course pursued by the Rev. Robert J. Breckinridge in his late discussion with George Thompson, in Glasgow, Scotland.

1. Resolved, That the conduct of the Rev. Robert J. Breckinridge, in volunteering a defence of the character of his country, in a late discussion in England on a subject of great national interest, and this too against an overwhelming tide of popular prejudice, presents an example of moral courage and elevated patriotism, above all praise, and entitles him to the gratitude of his countrymen. (!!!)

2. Resolved, As the common mode of expressing thanks for eminent services, by the presentation of plate, would not properly express the estimation in which he is held by us, as a Christian patriot and philanthropist, that the grateful thanks of the Society be presented to him for his timely and noble defence of African Colonization, against the unfounded and malignant aspersions of his foreign foes.

3. Resolved, That the editors of daily and religious papers be requested to insert the masterly letter of Mr. Breckinridge to Dr. Wardlaw, of Glasgow, on the subject of the discussion on Slavery between George Thompson and himself; that these resolutions also be inserted in the daily and religious papers,—and that copies be forwarded to the New York Colonization Society, the Maryland Colonization Society, and to the American Colonization Society.—*Col. Herald.*

RELIGION AMONG SLAVES.

The following article is from an accredited correspondent of the American Presbyterian, published at Nashville.

ALABAMA, August 13, 1836.

BROTHER EDGAR.—In my last I spoke of two great hindrances to the progress of the gospel in South Alabama—the roving disposition of the people, and the secular engagements of the clergy. I now wish to speak of a third, in which, with pain, I am compelled to make another charge upon my brethren in the ministry; the almost universally neglected condition of the slaves. The churches of this Synod are (with three exceptions) without galleries, and the poor blacks are not only without encouragement or inducement to attend on the ordinary preaching of the word, but have no seat provided for them in the house of God—at least for large numbers of them at a time. Brother Alexander, who for the last 12 or 14 years has preached with so much acceptance to the people of Pleasant Valley, in Dallas county, but who is now about to remove to Indiana, has uniformly preached one sermon on each Sabbath peculiarly for the benefit of the blacks. Sometimes a few white persons attend, and sometimes none but himself. He met with no opposition, but encouragement from all classes, and with considerable success. Brother Hillhouse, whose praise is in all the churches, whose spirit is now reaping a heavenly reward, often gave sermons to the blacks alone, and was much beloved by them, and did them much good.—Brother Witherspoon, formerly of Claiborne, also gave them some attention, and brothers Gray and Adams, of Greene, have partially regarded this part of their charge. But farther than this we cannot speak. Others have entirely neglected the poor African, as if his spirit were destined to the same end with the mule before him in the plough—forgetting the expression 'one blood.'—An unnecessary fear of producing excitement has been one reason for the neglect. If we consult with men of the world, whether connected with the church or not, they will generally dissuade us from the duty, or propose difficulties, or make objections to the proposed course. But I have found, both in this country and in Virginia, that there was more fear than danger. Let a man act openly, candidly, firmly, and independently, and invite white persons to attend, or even be careful always to have some present, or he may preach the gospel to the blacks for a lifetime in any part of Alabama. But a man coming from beyond Mason's and Dixon's line, has need to have much prudence and knowledge of human kind. It is said by some that preaching to the slaves of the south was preaching to the heathen, and that we have no need to go abroad to foreign countries, when we have so many heathen among us. But the field among the slaves is by no means so inviting as many parts of Asia, Africa, or the Islands of the sea. We can exert no influence over the slaves, except from the pulpit, or on the Lord's day. During the week they are in constant employment. And their ignorance of letters, rivetted upon them by the iron hand of law, as well as by public opinion, is a hindrance to the usefulness of the minister, which more retards the progress of the gospel among them than the dominion of caste in Hindostan. Letters and religion must go together, if—there make rapid progress or become deeply rooted.

EFFECTS OF NEGRO EMANCIPATION.—Sunday is better kept here (Antigua) than in any part of England that I have witnessed: it is a day of rest: we do not require a Sabbath Protection Society: no shops are open, no noise in the streets, but the paths in the town and country covered with people going to church. Here the senses are not disgusted with drunkenness, cursing and oaths. It is delightful on the Lord's day to see the negroes in their clean white dress crowding the churches; and oftentimes at the large Moravian church, to which I belong, hundreds are obliged to remain outside. I have been delighted to observe the pleasing countenances of the country negroes on market day, in their clean dress of a calico gown, a handkerchief for a head dress, uncommonly healthy and well-looking; from their general deportment, freedom, and genteel behavior to all, you would suppose they never knew the curse of slavery; yes, my dear sir, it is impossible for the friends of the negro to form any adequate idea of the inestimable blessings freedom has conferred upon all in this island.—Generations unborn will bless God for the glorious first of August, 1834.—*Extract from a Letter.*

LITERARY.

[From the Friend of Man.]

MISSION HYMN.

Addressed to the 'Missionary Band' of Oneida Institute, comprising students designing to be missionaries.

Onward, onward, men of Heaven!
 Bear the gospel banner high;
 Shrink not till its light is given,
 Star of every pagan sky.
 Bear it where the pilgrim stranger
 Faints beneath Asia's vertic ray—
 Bid the red brow'd forest ranger
 Hail it, ere he flees away.

Where the Arctic ocean thunders,
 Where the tropics fiercely glow,
 Broadly spread its page of wonders,
 Brightly bid its radiance flow.
 India marks its lustre stealing,
 Shivering Greenland laves its rays,
 Afric, 'mid her deserts kneeling,
 Lifts the august strain of praise.

Rude in speech, or grim in feature,
 Dark in spirit, though they be,
 Show that light to every creature,
 Prince or vassal—bond or free.
 Onward!—haste to every nation!
 Host on host, your ranks supply—
 Onward!—Christ is your salvation,
 Death itself is victory!

Hartford, Ct.

L. H. S.

[From the Songs of the Free.]

PRAYER FOR THE SLAVE.

Thou God, who hast since time began,
 The helper of the helpless been,
 Who will correct the tyrant, man,
 That dares against thy mercy sin;

We pray for slaves! to whom thy word
 Of light and love is never given;
 For those whose ears have never heard
 The promise and the hope of heaven.

For broken heart, and darken'd mind,
 Whereon no human mercies fall,
 Oh! be thy gracious love inclined,
 Who, as a father, pitest all.

And grant, oh, Father! that the time
 Of earth's deliverance may be near;
 When every land, and tongue, and clime,
 The message of thy love shall hear;

When smitten as with fire from heaven,
 The captive's chain shall melt in dust,
 And to his fettered soul be given
 The glorious freedom of the just!

THE WOMAN OF FASHION.

BY ROBERT POLLOCK.

—Small her ambition was, but strange.
 The distaff, needle, all domestic cares,
 Religion, children, husband, home, were things
 She could not bear the thought of, bitter drugs
 That sickened the soul. The house of wanton mirth
 And revelry, the mask, the dance, she loved,
 And in their service soul and body spent
 Most cheerfully. A little admiration,
 Or true, or false, no matter which, pleased her,
 And o'er the wreck of fortune, loss, and health,
 And peace, and an eternity of bliss
 Lost, made her sweetly smile. She was convinced,
 That God had made her greatly out of taste;
 And took much pains to make herself anew.
 Bedaubed with paint, and hung with ornaments
 Of curious selection—gaudy toys!
 A show unpaid for, paying to be seen!
 As beggar by the way, most humbly asking
 The aims of public gaze—she went abroad.
 Folly admired, and indication gave
 Of envy, cold civility made bows
 And smoothly flattered. Wisdom shook his head,
 And laughter shaped his lip into a smile;
 Sobriety did stare, forthrightly grew pale,
 And modesty hung down her head and blushed,
 And pity wept, as on the frothy surge
 Of fashion tossed, she passed them by, like sail
 Before some devilish blast, and got no time
 To think, and never thought, till on the rock
 She dashed, of ruin, anguish and despair.

(From the United Secession Magazine.)

STANZAS

ADDRESS TO ———, UPON THE DEATH OF HIS WIFE.

She is gone to the grave, but we must not deplore,
 Although in this world we shall never see her more;
 For her soul has departed this mansion of clay,
 And has fled to her Father's own bosom away.

She is gone to the grave, but her soul is not there—
 'Tis not now harass'd by the gloom of despair;
 For the mortal, which late was oppress'd with disease,
 Now reclines on her Saviour's own bosom at ease.

She is gone to the grave, and is lost to our sight,
 But her soul is in mansions of endless delight;
 For, with those who have come out of great tribulation,
 She joins in the praise of the God of salvation.

And in the dark vale she could joyfully sing,
 'Grave, where is thy victory? Death, where thy sting?'
 But the part of her frame, which we lately saw mortal,
 Stands holy, and spotless, with myriads—immortal.

(From the same.)

THE REPENTANT SINNER.

If from the shepherd's fleece flock,
 One sheep afar should go astray,
 By mountain, wood, and rugged rock,
 He tracks with care the wanderer's way.

And having found the rambling lone,
 Within his arms it back he brings;
 Then, for that lost and erring one,
 More than the rest, he gladly sings.

So when the sinner, who hath trod
 In ways of folly and of vice,
 Forsakes his sins, returns to God,
 And seeks Religion's paths of peace,

The angels sing a hymn of love,
 The joyous, gladdening sight to see:
 For him, within the courts above,
 Is held a heavenly jubilee!

SONNET.

BY HENRY KIRK WHITE.

Give me a cottage on some Cambrin wild,
 Where, far from cities, I may spend my days,
 And, by the beauties of the scene beguiled,
 May pity man's pursuits, and shun his ways.
 While on the rock I mark the browsing goat,
 List to the mountain-torrent's distant noise,
 Or the hoarse bitters' solitary note,
 I shall not want the world's delusive joys;
 But with my little scrip, my book, my lyre,
 Shall think my lot complete, nor covet more;
 And when, with time, shall wane the vital fire,
 I'll raise my pillow on the desert shore,
 And lay me down to rest where the wild wave
 Shall make sweet music o'er my lonely grave.

MISCELLANEOUS.

[From the Emancipator.]

EPITAPHS OF SLAVE TRADERS.

Dear brother,—The following epitaphs are extracted from the tomb-stones of men who were engaged in the African slave trade personally, or by proxy. Keep in mind that the men, eulogized in these grave-stone scraps, were engaged in a business now declared by this country and Great Britain to be piracy; and these men, if now living, and now pursuing the traffic in which they died, would be deemed pirates, and would be hung as pirates.

"Hon. W. W., died 1829. *An honest man.*"
 In what did his honesty consist? He was personally engaged in the slave trade, and spent his life in that horrid work, and accumulated a large fortune by stealing and kidnapping the Africans, subjecting them to the horrors of the middle passage, and selling them into perpetual sighs and tears in the West Indies. The title, *an honest man*, who is said to be the noblest work of God, applied to one who lived and died in a work now declared to be piracy!

"W. W. D., Esq., died 1808." This stone contains an epitome of his virtues. As a man, he was truly meritorious; as a merchant, correct in principle and practice. Benevolence, with rays divine, enriched and expanded his heart.

There is much more of it. Now, who was W. W. D., Esq.? What did he do? He was an African slave trader. He owned a slave factory on the coast of Africa, where he lived and married an African, and had children: was engaged there several years in fomenting wars, in stealing men, women and children, and in supplying cargoes of slaves: made a large fortune: came to the town where he now lies: forsook his wife and children in Africa, or probably sold them for slaves: married another wife, lived, died, was buried, and eulogized. As a merchant, correct in principle and practice—a pirate!! As a man, meritorious—a base, infamous man-thief, and kidnapper!! His heart expanded by benevolence—an inhuman tear, tearing the helpless children of Africa from their homes!!

"Capt. J., died 1816. *He fell asleep in Jesus.*"

This man died in the slave trade. A man-thief, a robber, falling asleep in Jesus!! Dying in the very act of stealing and making merchandise of the souls and bodies of men, and sleeping in Jesus!! A kidnapper, going from kidnapping to sing God's praises in Heaven!

"Capt. S. W., died 1799; and M. A. W., died 1795 on the coast of Africa—"

"Ye youths and virgins, pause—the loss deplore;
 Snatch'd ere their prime, and on a foreign shore;
 Let this sad marble teach each youthful heart,
 Youth, love, nor virtue can repel the dart."

These two young men died on the coast of Africa, engaged in plundering and robbing her of her children, and consigning them to hopeless misery and degradation. The youth of our country are called on to deplore the loss of those who died in doing that which is the *sum of all villainies*. The virtue of a man-stealer's, slave trader's heart, shield him from death!

"Capt. J. S., died 1807. *Large was his bounty and his soul sincere.*"

This man commanded a ship engaged in the trade in tears and broken hearts; went several voyages: went one voyage, and loaded his vessel with heart-broken victims; on his voyage home, sickened, and died. He was such a savage demon of cruelty to the slaves and to the sailors, that when his body was cast into the deep to be food for his kindred sharks, the sailors swung their caps, and gave three cheers. Of this savage demon, this shark, this pirate, it is said 'large was his bounty, and his soul sincere!'

"A. M., died 1807. *And the sea shall give up her dead.*"

True—the sea will give up her dead, and disclose all her secrets. In that awful day, how will this man, who perished in the slave trade, appear? How will all soul drivers and slave traders appear, when they meet the poor victims of their lust, their avarice, their brutality and furious anger, before the tribunal of a just and omnipotent God? The secrets of the ocean, the secrets of Africa, the secrets of all slave factories and slave ships, will all be revealed. Then shall we see the multiplied and complicated villainies, and unutterable horrors of the African slave trade. The sea and the dry land shall cast out all slave traders, man stealers, and their poor victims, and face to face they shall stand before God. Then will the poor African demand of the Christian (!) thief and robber, his wife and children, and satisfaction for all his untold griefs and woes. The sea and dry land will disclose all crimes that lie buried in their dark caverns. What wars! what bloodsheds! what murders! what foul deeds of infamy will appear registered against the slave's soul! Hear, all ye robbers and plunderers of bleeding Africa—the sea shall give up her dead! You have, with remorseless hearts and murderous hands, hurled many living and dead into the deep, to conceal your villany and shame; but the—SEA SHALL GIVE UP HER DEAD!

Let the following extract, taken *verbatim* from an original manuscript journal, belonging to the surgeon of a slave ship, tell the story of the slave trade—in which the above men lived and died.—*Branagan's Notes to Accia.*

"Sestro, Dec. 29, 1724.—No trade to-day, although many traders came on board. They informed us that the people are gone to war inland, and will bring prisoners in two or three days, in hopes of which we stay. The 30th.—No trade yet, but our traders came on board to-day, and informed us that the people had burned four towns—so that to-morrow we expect slaves off. The 31st.—Fair weather, but no trading yet. We see each night towns burning, but we hear many that the people are killed by the inland negroes; so that we fear this war will be unsuccessful. Jan. 2d.—Last night we saw a prodigious fire break out about eleven o'clock, and this morning perceived the town of Sestro reduced to ashes. It contained some hundred houses, so that we find their enemies are too hard for them at present, and consequently our trade is spoiled here. Therefore about seven o'clock we weighed anchor, and proceeded lower down." To stir up another war, burn more towns, and commit more murders.

Such was, and is the African slave trade. This is the business of thieving and plunder—thus conducted with barbarous cruelty, and savage ferocity, which the slave traders and slaveholders of the south, which all the pro-slavery men of our nation countenance, support justify, and perpetuate. All who apologize for the continuance of slavery, for a longer or shorter time, are, before God, accessory to the crimes and horrors exhibited in the above extract.

But the true character of slave dealers and slaveholders will, ere long, be drawn by other hands—their epitaphs will be written by other pens. Africa, herself, will soon draw the characters, and write the epitaphs of her civilized and Christian invaders. Then will it be said of them, *honest men?* Benevolent, sincere, and virtuous men? They fell asleep in Jesus? A Christian slave trader!! A Christian pirate!! A few years hence, and what will be thought of a pious, Christian slaveholder? Posterity will settle this question, as they wander among the tombs of Washington, Richmond, Charlestown, and New Orleans.

ANECDOTE OF NAPOLEON.

The following anecdote of Buonaparte is related by Sir John Sinclair, on the authority of one who was an actor in the scene described. When the formation of a Consulate was determined upon, it became a doubtful question whether the Abbe Sieyes, or Buonaparte, should be appointed First Consul. Sieyes, who was a man of great ability, and remarkable for the success of his intrigues, was very desirous of being nominated to that office, and of having Buonaparte under him, as Second Consul, to carry his plans into execution. This scheme he had long meditated, and was sanguine of its accomplishment. Buonaparte, however, was not ignorant of the movements of Sieyes, and when the time came, baffled, in an instant, all the deep laid plans of the intriguing Abbe, by a *coup de partie*, a masterly stroke of cunning, of which we remember no parallel in history.

The electors assembled at the Gallery of Luxembourg; here, under their respective leaders, they separated into parties, within sight of each other, but sufficiently distant not to be overheard. Sieyes immediately commenced haranguing his party, and descending on the advantages of having the office of First Consul filled by one well acquainted with political questions and civil affairs. Without pointing himself out as that person, he plainly indicated the line he wished them to pursue, whilst he warned them against military despotism, and the danger of having a soldier at the head of the Government.

An emissary of Buonaparte, who had mingled with the Abbe's party, and heard his address, rejoined the friends of the Corsican, and told them what had passed. Buonaparte instantly said, "I see what must be done, and all I entreat of you is, that as soon as you see me take Sieyes by the hand, you will cry *Bravo Buonaparte*, as loud as you can, and will prevail on as many as possible to join in the exclamation."

He then went immediately to the place where Sieyes and his party were assembled, and going up to the Abbe with an appearance of great cordiality, said to him, "Let us not, my friend, have any difference of opinion who shall be First Consul; for my part I vote for the Abbe Sieyes,—whom do you vote for?" The Abbe was astonished at an address so unexpected, but, compelled by complaisance, and the necessity of affecting gratitude and friendship, replied, "I vote for General Buonaparte." On the instant, Buonaparte, as if to thank Sieyes in his turn, offered him his hand; this was sufficient,—his friends had been attentively watching for the signal, and the cry of *Bravo Buonaparte* resounded at once from all quarters of the hall, through which his partisans had previously dispersed themselves; even some friends of the Abbe, taken by surprise, and forgetful of consequences, mingled their sweet voices with those of their opponents.

The election took place instantly, and Buonaparte was declared First Consul. The Abbe, charged to find himself thus outwitted, refused to be made Second Consul, and declared his resolution to take no further concern in public affairs.

APPRENTICES.

We have frequently spoken of this interesting Class, and yet every day the conviction urges itself upon our mind, that they do not sufficiently understand their situation.

Apprentices are very apt to suppose that the time of their service is a sort of necessary evil, which they must endure, a kind of servile tax they are obliged to pay for the benefit of being a mechanic in after life. They look upon it as a station without responsibility or character—an intermediate state between boyhood and manhood, of very little consequence to society and none to themselves until it is finished.

We do not mean to say this is the case with every apprentice, but we do say that by far too many think, and what is worse, act upon such mistaken notions as we have named. And boys, you may rely upon it, such ideas are all wrong. Your station is one of importance, it is a great season of preparation for life—a school time to be well and faithfully performed. Your true interest is in his concerns you learn to take care of your own affairs—you establish a business habit worth every thing to you in carrying on business for yourself. Let your leisure hours be employed in useful reading and at least once a week arrange your thoughts on paper, fill up a sheet with them, and lay it away. Respect and obey your master—keep good company—make books the principal companions of your spare evenings—be prudent in your expenses—moderate in your dress—chaste in your language—correct in your deportment, and avoid a Theatre as you would the Plague.—*Bangor Mechanic and Farmer.*

ANTI-SLAVERY.

Whereas our slaveholding brethren of the South, and our pro-slavery brethren of the North, having been driven from every other position, are now striving to justify the enslaving of their fellowmen by the Bible,

Resolved, 1. That we regard their effort in no better light than the effort of many to justify polygamy and intemperance by the same means.

2. That we recommend to our brethren who advocate the abolition of slavery, to use no other weapons than those of truth and love, but to let our right hand forget her cunning and our tongue cleave to the roof of our mouth, before these cease to be wielded by us.—*Addison County, (Vt.) Baptist Association.*

Of What is Beer made.—The case of poisoning in Lowell, Mass. by a draught of beer has called the following admission from Mr. Mowbray, who is doubtless good authority, and is moreover, says the New York Sun, a great friend to malt liquor. Mr. Mowbray admits that the following articles are frequently employed in the composition of beer by the great public brewers: common salt, sugar, barley, treacle, hay, salt of tartar, linseed, cassia, hartsorn, shavings, ginger, coloring matter, coriander seed, capicum, grains of paradise, green copperas, slack lime, tobacco, oculus indicus, opium, nux vomica, belladonna, or deadly night shade cherry, laurel, henbane, wormwood, sweet flag, horehound, green broom, marsh trefoil, buckbean, aloes, quassia, &c.—What a compound! Jalap is sugar candy compared with it. No wonder beer drinkers are often poisoned, increase enormously in bulk, and in seven cases out of ten, die of apoplexy and palsy, swelled liver or dropsy.

The Journal of Commerce, although pretending to be opposed to mobs, published recently from the Boston Transcript an article highly complimentary to a rabble of mobocrats who entered a meeting-house in Mansfield, Mass. and broke up a peaceable assembly which had convened to hear an anti-slavery lecture. The publication of such articles in papers professing to denigrate mobs, affords ground for suspicion that their editors only pay a hypocritical reverence to public sentiment and the laws, when they speak in condemnation of the riotous spirit which prevails to such an alarming extent in our country.

LOGAN'S SPEECH.

Extract of a letter from a gentleman in Virginia, to his friend in Philadelphia, dated June 8, 1831.

I cannot withhold from myself the pleasure of sending you a literal copy of Logan's Speech, as it is called, extracted from the Virginia Gazette of Feb. 4, 1775, published in Williamsburg, by Dixon & Hunter, which Gazette is now in my possession, and from which you will perceive that Mr. Jefferson's version of it, although clothed in rather more eloquent language, is substantially correct. The article in the newspaper is as follows:

"The following is said to be a message from Captain Logan, (an Indian Warrior) to Gov. Dunmore, after the battle in which Col. Charles Lewis was slain, delivered at the treaty."

"I appeal to any white man to say that he ever entered Logan's cabin but I gave him meat; that he ever came naked but I clothed him. In the course of the last war, Logan remained in his cabin an advocate for peace. I had such an affection for white people, that I was pointed at by the rest of my nation. I should have ever lived with them, had it not been for Col. Cresson, who last year cut off, in cold blood, all the relations of Logan, not sparing women and children. There runs not a drop of my blood in the veins of any human creature. This called upon me for revenge—I have sought it—I have killed many, and fully glutted my revenge.

"I am glad that there is a prospect of peace, on account of the nation, but I beg you will not entertain a doubt that any thing I have said proceeds from fear! Logan disdains the thought! He will not turn on his heel to save his life! Who is there to mourn for Logan? Not one!"

Bearers in Coal-pits. A practice prevails in the coal districts to the south of Edinburgh, and also in East Lothian, which is shocking to humanity. In many of the coal-pits of these districts, women are employed as bearers, that is, as beasts of burden to carry the coals, as these are quarried out by the colliers in the different lateral sections, to the bottom of the shaft, where they are put into buckets, and drawn up either by means of a gin turned by a horse, or of a steam engine at the mouth of the pit. The stratum of coal seldom or never exceeds four feet in thickness, consequently the free space through which these miserable creatures are obliged to bear the loads of coal is only about four feet in height, and frequently less; that the lateral excavations are often wrought to a very considerable distance from the shaft; and therefore the bearers are obliged to carry their burdens almost upon their hands and knees, through this narrow space, to the bottom of the shaft. The effect of such horrid work on the female frame, may be easily imagined, but cannot be known except by those who have seen the wretched creatures. Premature decrepitude and disease are the inevitable effects; while the demoralized state of feeling in which the practice originated, and which its continuance must of course serve to aggravate and confirm, is an evil of still greater magnitude.

A Touching Scene.—In an abolition sabbath school, in this city, a colored man from a western state, who has been a slave, gave an account of a number of persons whom he had, by the blessing of God, conveyed from the land of slavery, through the region of prejudice, to the territory of freedom. A contribution of forty-one dollars was taken up, to aid this benevolent individual, although no previous notice had been given. At the close of the meeting a colored woman came up to the colored man, with a five dollar bill in one hand, while she grasped his hand with the other, and said, "My dear brother, do not give up, persevere in your labors, and the Lord be with you. I have been a slave myself, said she, while the tears rolled down her cheeks, and I know how to feel for those in slavery." The colored man also wept, and the scene was deeply affecting. The colored liberator stated that he once saw his sister so dreadfully whipped that after walking about a rod she fell and expired! His mother and two sisters are still in bondage. Is it a wonder that she feels for the poor slaves?—*Emancipator.*

NEW BOOKS.

The attention of our friends is requested to the following books just from the press. All orders, from any part of the United States, will be supplied upon application to Isaac Knapp, 46 Washington-street, Boston, provided the money is transmitted with the orders, and the expenses of transportation defrayed by the purchaser.

RECEPTION OF GEORGE THOMPSON IN GREAT BRITAIN.—Compiled from various British publications. Introduction by C. C. BURLEIGH. 18mo. pp. 242—handsomely bound and lettered. Price 37 1-2 cents.

PAMPHLET. Contents: 1. Report on the condition of the People of Color in the State of Ohio. 2. Dr. Nelson's Letter to the Presbyterians of Missouri who held slaves. 3. A. E. Grimké's Letter to W. L. Garrison, with the Boston mob. 8vo. pp. 24—with covers. Price 6 cts. single, \$4 per hundred.

CASE OF THE SLAVE CHILD, MED. IN PRESS, and will be published on Tuesday next, a full and authoritative report of the case of MED, in the Supreme Court of Massachusetts. Comprising the arguments of Hon. Rufus Choate and Ellis Gray Loring, Esq. for the Petitioner; and of Charles P. Curtis and Benjamin R. Curtis, Esqrs. for the Respondent: with the proceedings in this case, and the opinion of the Court. This work will probably be for sale at the several Anti-Slavery Offices in the United States. Price 20 cts. single, \$1.25 per dozen.

Oct. 22.

DISCUSSION.

SECOND EDITION.

Will be Published Soon.

In a handsome 8vo Pamphlet, of 96 Pages, price Fifty Cents. For sale at 46, Washington-st. (3d story.)

REPORT OF THE FIVE NIGHTS' DISCUSSION ON THE SUBJECT OF AMERICAN SLAVERY, in general, and the state of the AMERICAN CHURCHES, in particular, between GEORGE THOMPSON, Esq. and Rev. R. J. BRECKINRIDGE of Baltimore, U. S. Holden in Rev. DR. WARDLAW'S Chapel, Glasgow, Scotland, June, 1836. DR. WARDLAW in the Chair. One of the 'Conditions' proposed by Mr. Breckinridge was as follows:

"But as my whole object is to get before the British churches certain views and suggestions on this subject, which I firmly believe are indispensable, to prevent the total alienation of British and American Christians from each other; I shall not consider it necessary to commence the discussion at all, unless such arrangements are previously made, as will secure the publication, in a cheap and permanent form, of all that is said and done on the occasion."

NOTE.—The Speeches and Documents in this Pamphlet having been submitted to the correction of the Speakers, the Report may be relied on as an accurate and full account of the important proceedings. 1f Sept. 24.

SONGS OF THE FREE!

JUST PUBLISHED, and for sale at the Anti-Slavery Office, 46, Washington Street,—"SONGS OF THE FREE, AND HYMNS OF CHRISTIAN FREEDOM." Suited to such as visit at the shrine of serious Liberty.—PERCIVAL.—pp. 228. Price 50 cts.

The work was prepared with particular reference to the Monthly Concert of prayer for the slaves, and will be found well suited for use at all Anti-Slavery meetings of which singing constitutes part of the exercises. It contains 119 hymns, proper for devotional exercises, beside an excellent selection of poetry, from writers of our own and past times, calculated to awaken a love of liberty, and excite sympathy for the injured and oppressed. Notes to illustrate and enforce the sentiments of the poetry, are interspersed through the volume. But the editor's advertisement will better present the occasion and design of the publication.

EDITOR'S ADVERTISEMENT.

Those who are laboring for the freedom of the American slave, have felt the need of aid which has ever been sought by those in all ages who have striven for the good of their race; the encouragement, consolation and strength afforded by poetry and music. This generally expressed feeling was the origin of the present book of hymns with the accompanying strain of poetry; hardly less elevated, though more ornamented and diffuse than is allowed by the severe beauty and sublimity which should model the Christian Lyric.

They feel that the spiritual warfare in which they are engaged, requires the exercise of all the faculties; and they cannot allow the opponents of their principles the selection of the moral and intellectual powers with which it shall be carried on.—no, though this free use of their own souls should occasion men to call their signifiers and fanatics. In giving man imagination and affection, God has furnished him with the powers that enable him to follow the dictates of reason and revelation; and he should not do otherwise than cultivate and sanctify ALL the faculties, subduing them to the obedience that is in Christ Jesus, by gladly acknowledging through them all, the fraternity of the human race.

THE TESTIMONY OF GOD AGAINST SLAVERY.

A COLLECTION OF PASSAGES FROM the Bible, which show the Sin of Holding and Treating the Human Species as property—with Notes—to which is added the Testimony of the Civilized world against Slavery. By Rev. Le Roy Sunderland. "How earnest thou say, I am not polluted? See thy way in the valley; know thou that thou hast done. In thy skirts is found the blood of the souls of the poor innocents.—Yet thou sayest because I am innocent, surely his anger shall turn from me; behold, I will plead with thee, because thou sayest I have not sinned."—Jer. ii. 23, 35. Second edition.

There is nothing that ought to have or does possess so much weight on the subject of slavery as the word of God. It is believed that if the slaveholder should 'search the Scriptures,' he would not long remain a slaveholder, for conscience would 'cry aloud and spare not,' till he had unloosed the yoke and let the bond go free. The above-named work exhibits 'The Testimony of God against slavery,' in the most decided and unequivocal terms. It sets forth the commands that cannot be evaded or set aside without violating the directions of the Bible, and incurring the sin and guilt of slave-holding. The book not only gives the denunciations of Holy Writ, but adduces the testimony of Nations on this subject.

The work should be in the hands of every lover of the slave and friend to humanity. It is the Abolitionist's Text-Book. Just published and for sale by

D. K. HITCHCOCK.

29 315 9 Cornhill.

PORTRAIT OF MR. GARRISON.

THE subscriber has published a Portrait of MR. GARRISON, engraved on steel by Sartain, from a picture by himself, copies of which may be obtained at 46, Washington-street, Boston—at the Anti-Slavery Office, New York—and of Mr. Benjamin C. Bacon, Philadelphia. Price one dollar each, which is but one third the usual price for such engravings. The engraving is large, and done in the best English style of mezzotint, and is a faithful copy from the picture, which has been pronounced by the most intimate friends of MR. GARRISON a very perfect likeness, in which opinion, the subscriber is happy to say, Mr. G. himself coincides. So pleased was Mr. Thompson with this picture, that a copy was made at his request, and taken with him to England.

M. C. TORREY.

3, Graphic Court.

Boston, June 3, 1836.

INFORMATION WANTED.

Information is wanted by Lettice Lamb, and Peggy Williams, her daughter, now residing in Norwich City, of Jordan Lamb, aged about 46, if now living,—of Antony Lamb, aged about 39, and of Thomas H. Lamb, aged about 37—sons of Lettice Lamb—all colored people. When last heard from, in 1821, they were in Portland or vicinity; one of them Thomas H. being about to sail from that port in a Brig, name unknown. Any information as to their present place of residence, if living, or, if dead, of the time, circumstances and place of death, or any facts respecting them, will be thankfully received. Papers in Portland and vicinity are requested to notice the above.

Letters should be addressed to Mrs. PEGGY WILLIAMS, Norwich City, Ct. July 23, 1836. 4t

LECTURES

OF GEORGE THOMPSON.

JUST PUBLISHED, and for sale at the Anti-Slavery Rooms, 46 Washington-street, Price 50 cents, LECTURES OF GEORGE THOMPSON, Esq., with a full report of his polemical contests with PETER BORTWICK, Esq., the advocate of the pro-slavery party in England. This work has been compiled from various English editions, and such lectures only selected as have a bearing on the general question of slavery throughout the world. May 15.

REPORT OF THE N. E. A. S. C.

THE REPORT of the New-England Anti-Slavery Convention is just published. Orders must be sent soon, as only a small edition was printed. For sale at 46 Washington-st.

Members of the Convention who have paid their assessment, are entitled to a copy of the Report, which they can have by applying at the Anti-Slavery Rooms. July 16.

MISS GRIMKE'S APPEAL.

JUST RECEIVED, and for sale at 46, Washington-street, 'Appeal to the Christian women of the South.'—By A. E. Grimké. pp. 36.—Price 6 1-4 cents single. 62 1-2 cents a dozen. 1f

BOARD.

JOHN R. TAYLOR respectfully informs his colored friends, that he has taken the house No. 3, Southack-street, where he will be at all times prepared for the reception of boarders.

THE Subscriber has opened a boarding house at